

273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They follow the Chinese calendar but have their own system of the Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally have many good times. Married daughters return home for a visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

764 up this job. The corpse, always cremated in the early morning before sunrise, is attended by family relatives who keep watch of the fire. The corpse-watchers have to be odd in number, either seven or nine. After the ox and sheep have been cooked in the house, they are carried to the place of cremation, where all the people assemble and eat together, drinking to their full capacity. The ashes of the corpse are sometimes buried underground and sometimes scattered in the forest where there is no trace of living beings. After cremation the whole family stays outside the house and only one person can remain inside to take the pi-mu around. The door is then closed as the latter performs magic with a sieve to sift out the soul of the dead and to purify the household.

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769 At the time of cremation, the Lolo invite the pi-mu to make a spirit tablet of the dead. This is almost like the first stage of ancestor worship. The spirit tablet is made from a wooden stick about five inches long and split into two parts with a small hollow made in the inner side of each of them. This is called the spirit house. Next, the pi-mu takes from the burial ground a small piece of bamboo, preferably a young shoot, and cuts it into a small slip. With wool sheared in March, the slip is bound with cotton thread — nine rounds for a man and seven for a woman. This bundle represents the soul and is placed inside the spirit house. Then the two pieces of split wood are put together — so that the spirit being is laid inside the hole never to be seen again — and bound on the upper outside with hemp twine, again seven rounds for a woman and nine for a man, the whole wrapped in a white cotton cloth. After the pi-mu has performed magic to remove impurities, it becomes a spirit tablet and is placed on a wooden board on the wall behind the kitchen stove. At New Year festivals and at the time of exorcism for sickness, the pi-mu performs magic and kills victims to sacrifice to the spirit, entertaining it with wine and food.

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769 Unlike the Han-Chinese who make offerings to ancestral tablets and worship them for generations, the Lolo are permitted to remove their spirit tablets after a soul-delivery ceremony. The aim of this ceremony is to release the souls of the ancestors so that they can enter the other world. The ceremony, generally very solemn, is performed either singly by one family or [101] through the combined efforts of several families, the elaborateness or simplicity of the ritual depending upon the economic ability of the family or the clan. It is usually held a year, sometimes three or five years, after the death of their ancestor. There are cases of the ceremony

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 ● 796 being postponed ten or more years, even several decades, be-
 769 fore it is held.

[614] The ceremony for delivering the soul is an occasion
 796 for the clan and kin members to get together; on the one side
 769 it has a rigid ritual and on the other it is a group gathering
 778 for feasting and drinking, where one enjoys social life to the
 fullest. The complete ritual consists of prayers to the twelve
 heavenly courts, lasting about ten or more days and involving
 expenses greater than all other activities. Thus, only a
 [556] wealthy family can afford such an affair. Usually the cere-
 mony covers only one or two courts or several courts. It is
 performed by the pi-mu for a number of purposes, such as
 removing impurities, returning the spirits to their proper
 places, invoking peace and blessings on the descendants, and
 praying for the abundance of harvests. Finally, there is also
 the function of sending off the ancestral spirits. This usually
 involves the reopening of the spirit tablet of the parents; the
 making of a new wooden stick as a spirit house; and the plac-
 ing together of the parents' old spirit beings in the spirit
 house of the new wooden stick, with the father's spirit on the
 top and the mother's spirit at the bottom. This is also an
 example of imitative magic. Later they put the two halves
 of the wooden stick together, binding them at both ends with
 a white cloth. When it is time to send off the spirits, the
 stick is carried on the back by the son, the pi-mu leading the
 way, to a rocky cave in the high mountains where there is no
 trace of human life. It is said that this is the meeting place
 of the clan's ancestral spirits. During all this time, the pi-
mu recites the scripture, pointing the way for the spirits to
 the Ta-po Ho — the other world in Lolo belief. Once inside
 the mountain cave, three to five clan members begin to untie
 the newly made wooden stick and re-examine the ancestral
 tablets to make sure that there is nothing wrong before the
 stick is tied together again and left inside the mountain cave.
 [782] Then they partake of a half of a pig's brain, which they brought
 with them, and place the skull filled with wine in front of the
 spirit tablets as an offering. After this they return home and
 no other ceremony for worship is held again.

796 On the one hand, the funeral ceremony facilitates the
 769 safe passage of ancestral spirits to the other world through
 ritual practices based on the belief in ghosts and spirits; on
 the other hand, by getting together and performing ceremonies
 under tense emotional conditions, it seeks to enable the living
 persons to go through the crisis and return gradually to their
 normal daily life, thereby maintaining the equilibrium of
 human society.

771 legend of the bamboo ancestor described previ-
 769 ously.¹ It is similar to the idea of regarding
 an animal or plant species as the totemic being
 of a race or tribe and the belief in the blood
 relationship between these species and the con-
 stituent members of the tribe. As to the pear
 tree which is often connected with the pine and
 similarly worshipped, it is supposed that it has
 certain affinity with that pear tree under which
 the girl slept in the story of "a tsa".

778 (2) To the left of their village there is a
 ● 796 forest called min-chih, (people's area), in
 769 which there are a few tall pine and pear trees.
 These are regarded as the spirits of "a tsa po".
 The third day of the third moon every year the
 elders of the village would lead all the males
 of the village over twelve years old to offer
 sacrifices to these gods. The participants each
 break a branch of pine or pear tree and plant it
 at the foot of the large pine tree. During the
 sacrificial ceremony girls over twelve years old
 are barred from witnessing it. The pine and the
 pear trees in the vicinity of the "people's
 area" are out of bounds, and those violating
 their sanctity and breaking even a small branch
 are subject to severe punishment. From this we
 may gather that they impart a spiritual meaning
 to the pine and pear trees in the "people's
 area".

771 (3) They call the pine ancestor "a tsa po";
 769 they also call themselves in the Lolo language
 "a tsa po". From this similarity in the name of
 their tribe and that of their pine ancestor, it
 may be supposed that they use the pine tree as
 their tribal name.

Summarizing the above three points, it may
 be said that their custom of worshipping the
 pine tree is closely related to totemism.

824 Aside from the worship of plants which can
 771 be traced to totemism handed down from ancient

¹[see category 116, pp 13-15 -- Analyst]

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there are three names for God, each representing different functions, if not persons, in the God-head. These names are *Eh-nla*, *Keh-neh*, and *Um-p'a-ma*. 776

The No-su practise ancestor worship. We have already mentioned the *lo-lo*, or little hampers, in which they think they have the souls of their parents, and from which the Chinese have called them Lo-lo. At the ceremony of the consecration of these *lo-lo* an exorcist attends, and a slave is set apart for the purpose of attending to all the rites connected with this worship of the deceased person. For persons who are short-lived the ancestor *lo-lo* is placed in a crevice of the wall of some forsaken and ruined building. Every three years the *lo-lo* is changed, and the old one burned. 769

Hill-worship is another important feature of No-su religious life. Houses are built at the foot of a hill, and sacrifices are regularly offered on the hill-side in the fourth month of each year. The exorcist determines which is the most propitious day, and the laird with his people proceed to the appointed place. A limestone rock, with an old tree trunk near, is chosen as an altar, and a sheep and pig are brought forward by the laird. The exorcist, having adjusted his clothes, sits cross-legged before the altar, and 796
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782 begins intoning his incantations in a low muttering voice. The victims are then slain, the blood poured beneath the altar, and a handful of rice and a lump of salt are placed beneath the stone. Some person then gathers a handful of green grass, and the exorcist having finished intoning, the altar is covered and all return to the house. The exorcist twists the grass into a rope which he hangs over the doorway of the house. Then out of a piece of willow a small arrow is made, a bow of corresponding size is cut out of a peach tree, and these are placed on the door-posts. Out of a piece of soft white wood the figure of a man is carved, and this, with two sticks placed crosswise, is fastened to the rope hanging over the doorway, with two other sticks one on each side. The exorcist proceeds with his incantations, muttering, "From now henceforth and for ever will the evil spirits keep away from this house."

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177 Most of the No-su at the present time observe the New Year festival, at the same time and with the same ceremonies as the Chinese. Formerly this was not so, and even now in the remoter districts some of them observe New Year's Day as the first day of the tenth moon of the Chinese year. A pig and sheep are killed, cleaned, and hung up in the house for three days. On the

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first day of the New Year they are taken down, 796
cut up, and cooked. The family sit on buck- 177
wheat straw in the middle of the chief room of
the house. The head of the house invites the
others to drink whisky, and the feasting begins.
Presently one will start singing, and all join in
the song :

"How firm is this house of mine! throughout
the year the hearth fire has not ceased to burn.
My food corn is abundant; I have silver and also
cash. My cattle have increased to herds, my
horses and mules have all white foreheads,
K'o k'o ha ha ha ha k'o k'o. My sons are filial,
my wife is virtuous. In the midst of flesh and
whisky we sleep. Our happiness reaches unto
heaven. Truly glorious is this glad New Year."

Some of the No-su, but not all of them, have 773
a legend of the Creation, but all of them have
a legend of the Flood. They manifestly trace
their genealogy from Noah. They say a certain
man had three sons. He received warning that
a flood was to come upon the earth, and the
family discussed how they should save them-
selves when this calamity came upon them.
One suggested an iron cupboard, another a stone
one, but the suggestion of the third that they
should make a cupboard of wood and store
it with food was acted upon. Thus the